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# HISTORICAL DISCOURSE

COMMEMORATIVE OF THE

FIFTIETH ANNIVERSARY

OF THE ORGANIZATION OF THE

BELLEVILLE CONGREGATIONAL CHURCH,

NEWBURYPORT, MASS.

DELIVERED ON THANKSGIVING DAY, NOV. 25, 1858.

BY D. T. FISKE,

PASTOR.



BOSTON:

E. P. DUTTON AND COMPANY.

M DCCC LIX.





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## DISCOURSE.

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*Deut. viii. 2.* “ And thou shalt remember all the way which the Lord thy God led thee.”

God leads his chosen people now, not less truly than of old, though by no visible pillar of fire and of cloud. The world is but a wilderness through which they are journeying toward a better country. And the same divine hand, that guided the Israel of other days, guides the Israel of to-day, and “ leads them all their journey through.”

God is indeed in all history. Human events are divine purposes executed. Beneath all the schemes, struggles, failures, and victories of man, there are ever working the vast thoughts of Jehovah. And no history can be rightly interpreted without a clear recognition of the divine element in it. This is most manifestly true of the history of the church at large, and also of each particular local church. Every little band of covenanting believers, walking together in the order and fellowship of the gospel, is under the special leadership of Him who was the shepherd of Israel and who did lead Joseph like a flock. Of such a church, the record of names, and dates, and events, and statistics, only serves to indicate the way in which the Lord her God hath led her ; and

that record should be carefully arranged and preserved, because it does serve this high and useful end.

As you are well aware, this church has recently completed the fiftieth year of its existence. The semi-centennial anniversary of its organization occurred in the spring. I had purposed in commemoration of the event, to sketch and present to you at that time, an outline of its history for the half century. But the multiplicity and pressure of other duties in connection with the revival then in progress among us, prevented me from giving to the subject the requisite time and thought. And surely the pen-tecostal scenes we were then witnessing, were the best commemoration of that interesting anniversary.

It has, however, seemed desirable to others as well as to myself, that some attempt should be made towards gathering up the materials for a history of this church, before time should further scatter and destroy them. And it is hoped that what has now been done, may at least facilitate the more thorough performance of the work when hereafter it shall fall into abler hands.

Nor does the theme seem wholly inappropriate to the occasion of our annual public Thanksgiving. In our history as a church during these fifty years, there is certainly not a little which is fitted to awaken in us those devout and grateful sentiments and emotions which belong to this day.. Let us then amid the religious services and the social festivities of the day, "remember all the way in which the Lord our God hath led us."

In modern times a Christian church almost always exists in connection with some other body or bodies of men, whose history is necessarily more or less interwoven

with her own. One of these is a religious society composed of members of the church and others. The general expenses attending the maintenance of preaching and public worship, are met by this society. It also usually builds and owns the meeting-house and other property connected with it. Sometimes, however, this is done by another corporate body called "The Proprietors of the Meeting-House." Such is the case with us. Here are the three organically distinct, yet closely related bodies, viz: The Society or Parish, the Proprietors of the House, and the Church itself. The two former exist for, and are subsidiary to the latter. They are the human institutions springing up with and tributary to the divine. Their history, therefore, to a considerable extent, is needful to a true and complete history of the church. Accordingly in the present discourse, I shall make a threefold division, and present separately and successively an historical sketch of

"The Belleville Congregational Society in Newburyport."

"The Proprietors of the Belleville Meeting-House,"  
and

"The Belleville Congregational Church."

#### I. THE SOCIETY.

The almost universal impression, in this community, I find to be, that this society and church are nearly coeval, both dating from the spring of 1808. But my recent investigations have conducted me to a very different conclusion, viz: that this society lacks less than two years and a half of being a hundred years old, and that we are

thus near its centennial, rather than its semi-centennial anniversary. This conclusion identifies it with, and makes it a continuation of, what was originally incorporated as the Fifth Parish in Newbury,—afterwards, for reasons to be named, called the “Fourth Parish in Newbury;” and still later, the “Second Parish in Newbury;” and finally, the “Belleville Congregational Society” in Newburyport. The principal facts which have led me to this conclusion, and which seem clearly to justify it, are the following:—

1st.. All the records and documents relating to the meetings in 1808, when it has been supposed this society originated, clearly indicate that what was then done, was understood by those engaged in it, to be, not the organization of a new body but the resuscitation of an old one.

Nearly eight years had elapsed since any legal meeting of the Old Fourth Parish had been held. But it had not therefore necessarily lost its legal rights and become defunct. It was not dead, but sleeping. After the new house of worship had been erected on this spot, and the way had thus been prepared for a settled ministry, the proper steps were taken to bring the old existing parish into working order again. A petition, signed by seventeen persons, and dated February 22, 1808, for the issuing of a warrant for a parish meeting, reads thus: “We the subscribers, inhabitants of the Fourth Parish in Newbury, qualified, as the law directs, to vote in parish affairs, request that you warn a meeting of the freeholders and other inhabitants of said parish, qualified as aforesaid, to meet at the new meeting-house on High Street, in said

parish, on Monday the 7th day of March next, at two o'clock P.M., for the following purposes, viz:—

1. To choose a moderator of said meeting.

2. To choose a clerk for said parish.

3. To see if the parish will invite the Rev. James Miltimore to settle with us in the work of the ministry," &c. &c. A warrant was accordingly issued, and a meeting held, and the specified business was transacted. Surely this does not look like organizing a parish or society *de novo*. Everything is manifestly done on the legal basis of the old Fourth Parish. The method of procedure and the terms of the petition and warrant, are precisely such as might have been adopted in calling a parish meeting in 1798.

2d. No act of incorporation was obtained by the society in 1808, nor subsequently. The proprietors were then incorporated, but not the society or parish. The only act of incorporation by which it can now have a legal existence and legal rights, is the one granted in 1761, to the Fifth Parish in Newbury. Either we stand on that act, or we stand on nothing, as a corporate society.

3d. Certain lands belonging to the old Fifth Parish were held and used by this society, no one disputing its right to the same, from 1808 till 1836, when the said lands were sold and the avails appropriated by this society. But unless this society is identical with the Fifth Parish in Newbury, to which that property originally belonged, it had no more title to it than had any other society in town.

4th. The records of this society from 1808 onward, are found in the same book with the records of the old



parish ; only a single blank leaf separating the minutes of the last meeting in 1800, from the minutes of the first meeting in 1808 ; a circumstance clearly indicating that both were regarded as the records of one and the same body.

Considering, then, the point established beyond all reasonable doubt, that what is now called the Belleville Congregational Society in Newburyport, began its existence in 1761, under the name of the Fifth Parish in Newbury, let us take a hasty review of its history, extending as it does over nearly a century.

On the 21st of May, 1760, thirty-two persons, members of the old Episcopal Church, located on "the plains," and called Queen Ann's Chapel, and of other societies in Newbury, entered into a written agreement in which they say, we "do hereby agree to embody ourselves into a society and to improve the said old church (Queen Ann's Chapel) for the public worship of God, (in the dissenting way as is commonly called,) if we should obtain the parish proposed ; and, if we should not like the church for the purposes above said, we do hereby covenant and agree to build a meeting-house," &c.\* This movement was followed up by a petition to the general court for a new parish, which, notwithstanding strenuous opposition offered by the then Second and Third Parishes, (now First in West Newbury, and First in Newburyport,) was successful ; and by an act of incorporation passed April 17, 1761, the Fifth Parish in Newbury was established.†

The first legal meeting of the parish was held June 2,

\* Appendix, A.

† Appendix, B.

1761, "at the dwelling-house of Mrs. Elizabeth Whitmore, innholder in said parish." After choosing Capt. Stephen Ordway moderator, the meeting adjourned to the old church, where the full organization was effected and other business transacted. In the fall of the same year, measures were taken for the erection of a house of worship. In the mean time, the new parish worshipped in Queen Ann's Chapel, having obtained formal permission to do so from the old proprietors, although they say "The right of said church, we apprehend, wholly (or the major part of it) belongs to us."

The new meeting-house was located at or near the present junction of the two roads at the westerly point of the cemetery on "the plains." The precise date of its dedication and first occupancy I am unable to fix. It must, however, have been some time in the spring of 1762.

A church was organized in connection with the parish on the 22d of July following. Both church and parish voted unanimously to extend a call to Rev. Oliver Noble to settle with them in the ministry, he having for some time previously preached to them in Queen Ann's Chapel. Mr. Noble accepted the call, and was installed Sept. 1, 1762. For some time the affairs of the parish seem to have gone on prosperously and the ministry of Mr. Noble was generally satisfactory, for aught that appears to the contrary.

Nothing worthy of note occurred until 1770, when action was taken by the parish which is of interest, as indicating the progress of religious liberty during the last century. It was by a very gradual process that our

Puritan fathers learned to give, as well as claim full religious toleration. There was with them a union of church and state, which in its practical working was often almost as oppressive to some of the colonists, as that of England had been to them all. The support of public worship was compulsory. Local parish lines were fixed by law ; and all the inhabitants within the limits of any particular parish were obliged to aid in sustaining the preaching there established, and in defraying other parish expenses. If any chose to attend meeting elsewhere, or on the voluntary principle built another house of worship and supported a preacher of their own choice, they were still taxed the same as before by the parish in which they resided. Many were thus subject to a double taxation. In time, however, an inroad was made on this unjust and intolerant system. By special legislative enactments different sects, as Quakers, Episcopalians, Baptists, and Presbyterians, were exempted from this parish taxation, and were left to support merely their own forms of worship. But all who adhered to the Congregational order, which was the "establishment" of those days, were still obliged by law to pay whatever was assessed upon them by their respective parishes, wherever they might attend worship. The operation of this law drove many Congregationalists into other denominations. It led to the formation of the first Episcopal Church in this town,\* from which this society as we have seen, ultimately sprung, the children returning to the order which the fathers forsook to escape an unjust taxation.

\* Coffin's Hist. Newbury, p. 181.

In May 1770, the town voted to grant the petition of one hundred citizens who asked liberty to attend worship in any part of Newbury or Newburyport, where they might choose, and be taxed only where they should attend. At the same meeting the town also chose a committee "to petition the general court to confirm the above vote by a law." This action of the town called forth the following action of the Fifth Parish. At a meeting held four days after the town meeting, viz: on the 28th of May, it was "Voted, That this parish disapprove of a vote passed in the town of Newbury at their meeting on the 24th day of May, in answer to a petition of Samuel Sawyer and others, praying that the inhabitants of this town might attend public worship in any religious society within the limits of the ancient town of Newbury, (now Newbury and Newburyport,) where they shall choose, and their estates [go] to the support of the minister where they attend; and the aforesaid town vote, in the opinion of this parish, is unwarrantable and illegal, and if put in practice has a direct tendency to bring this parish and all other parishes in this town of Newbury, into the utmost confusion and disorder; and tends to the subversion and overthrow of the settled gospel ministry in said parishes." Capt. Moses Little was at the same time appointed a committee "to join with such other committees as may be chosen for the First and other parishes," to appear before "the great and general court of this province" and oppose the vote of the town, "and if possible prevent the same being confirmed." And yet some of these very men or their fathers, had suffered under the intolerant parish law, and had been obliged to adopt another denom-

inational name and form of worship, in order to find relief from it. But now, fearing that its abrogation will operate to their temporary disadvantage, they are earnest for its continuance. And moreover, this was done the very year in which such active and almost violent measures were adopted in this town, in which nearly all the citizens joined, to teach the mother country that her tea-drinking colonists loved liberty too well to submit to what they deemed an unjust tax on their favorite beverage.

In 1795, the town again voted, "that the inhabitants of Newbury have liberty to attend public worship where they choose, and be exempt from taxation elsewhere," and "to petition the general court to confirm the above vote." And again the Fifth Parish remonstrated, and chose a committee "to show cause at the general court, at their next term, in behalf of this parish, why the prayer of said petition should not be granted."

We regret to find our parishional ancestors so persistently on the wrong side of the great question of religious toleration, and so far behind the general sentiment of the town, as expressed by its action on the subject. This much, however, should be said by way of apology for them. The pulpit attractions in the centre of the town were at that time very powerful, while the attractions of their own pulpit, never of the highest order, were constantly diminishing, and the danger was, that if all legal barriers were removed, the smaller and outer parishes would be greatly enfeebled, if not wholly swallowed up by the large central societies. Nevertheless, they failed of their object. A good end could not be secured by wrong means. There was still one way which had already



been tried and could be again, in which men could avoid being compelled to attend upon and help support a ministry, which was not satisfactory to them. They could cease to be Congregationalists and join some other sect. This many members of the Fifth Parish now did. Mr. Noble's ministry, although it commenced auspiciously, does not seem to have long given general satisfaction. As early as December 1774, we find in the parish records the following entry: "Voted, That whereas the state of this parish is much altered since the settlement of our reverend pastor, viz: it appears to us that near one third part of the polls and estates are gone over to the Church of England since the settlement of the Rev. Mr. Noble among us, therefore, we think it advisable to choose a committee to consider the state of this parish and to confer with the Rev. Mr. Noble, and to acquaint him of the true state thereof."

A committee of nine was chosen for this purpose, who reported at an adjourned meeting, in January following, when it was "Voted, That the former committee further acquaint the Rev. Mr. Noble with the state of the parish and that his proposals were not like to answer any good end." What these proposals were, it does not appear. Three more were added to the committee, but there is no record of any further action on the subject at that time. Mr. Noble continued minister of the parish nearly ten years longer, when, at the expressed wish of his parishioners, and as it should seem somewhat reluctantly, he resigned April 7, 1784. Whether or not he was formally dismissed by a council, the records do not show, and I have no means of determining.

It may be proper here, to say a few words respecting the first minister of this parish. Rev. Oliver Noble was born at Hebron, Ct., March 3, 1734; graduated at Yale College in 1757; was ordained and settled in Coventry, Ct., January 10, 1759; was dismissed June 10, 1761, and was installed over this parish September 1, 1762. After removing from this place, he was settled in New Castle, N. H., where he died December 15, 1793. Of his character and his ministry in this place, but little can or need now be said. None it is believed who sat under his preaching, survive, and but a few of the most aged in this community remember him. He is represented as a man of fine commanding person, tall and well-proportioned, noble in figure as well as in name, although negligent and even slovenly in his attire. Mounted upon a skeleton of a horse called "Mr. Noble's frame," and wrapped in a long dressing-gown, he attracted no little attention as he rode from house to house in the oversight of his flock. As a preacher, he is said to have possessed more than ordinary gifts. Three of his published sermons are extant. But his preaching does not seem to have been seconded by a wholly unexceptionable character and life. The remark made of another divine was applied to him, viz: "that when you saw him in the pulpit you would think he never ought to be out of it, and when you saw him out of it, you would think he never ought to be in it." When asked what was the general impression of Mr. Noble as a minister, one who remembers him, gave the characteristic reply, "I think it was an impression which might well be lost." Still I cannot learn that he was ever charged with anything

strictly disreputable or unchristian. And his ministry of nearly twenty-two years' continuance was not wholly barren. The records of the church have recently been brought to light, but are, I regret to say, in a sadly mutilated state, only a few torn leaves remaining. Hence we have not that index of the state of religion furnished by the list of admissions to the church from year to year. But from one leaf of the record it appears that fifteen united with the church in the year 1771. Although the parish and probably the church also, seem greatly to have dwindled away during the latter part of Mr. Noble's ministry, still there may have been causes, now unknown, which contributed to that result, and sufficient to account for it, without supposing him to have been seriously deficient in ministerial qualifications. A charitable judgment certainly is due him from the descendants of his flock.

After Mr. Noble's dismissal, different persons were employed to preach temporarily, but no serious attempt seems to have been made, owing doubtless to the enfeebled state of the parish, to settle another minister ;— and at a meeting held March 5, 1793, a motion to raise money to supply the pulpit was lost. For three years there seems to have been no preaching. In April, 1796, it was voted “to hire preaching six months,” and at the same meeting it was voted that “the assessors repair the meeting-house so far as to make it comfortable in warm weather.” The repair was probably not made, and nothing was afterwards done to have preaching. Annual meetings of the parish were held until 1800, and were then discontinued for eight years.

By the incorporation of Newburyport as a distinct

township, in 1764, this parish became the Fourth, instead of the Fifth, although the change of name does not appear in the parish records till ten years later.

The old house on the plains continued standing until 1808, when it was blown down during a severe gale.

In the manner already stated the proper measures were taken in the spring of 1808, to revive the parish and bring it again into a working condition. At the first meeting held March 7, by a unanimous vote a call was given the Rev. James Miltimore, with the offer of a salary of \$800 per year, "with the use of the parsonage lands belonging to the parish." This call was accepted, the church subsequently formed, having concurred in it, and Mr. Miltimore was installed April 27, Rev. Dr. Buckminster of Portsmouth preaching the sermon. Thus the old Fourth Parish awoke from its eight years' sleep, and being newly equipped, and with a new centre of operations, resumed its appropriate work.

It is a somewhat singular circumstance, that in settling its first two ministers, the parish instead of the church took the initiatory steps, giving a call in each instance, even before there was any church actually formed to concur with it.

The old question of liberty, in regard to public worship, came before the parish again soon after its revivification. At a meeting held May 23, 1808, the parish receded from its long-maintained ground, and, by a majority of one, voted to join the other societies in town, in a petition to the general court to allow the inhabitants of Newbury, "to pay all their taxes in that religious society where they worship, agreeable to the vote of the town

passed May 9," the same year. That matter was thus at length set right, and finally disposed of. And now, after the lapse of fifty years, probably not one vote could be obtained in this or any other society in town to have the old parish law of compulsory taxation restored.

It may here be remarked, that the mode of raising money to defray parish expenses, after the revival of the society in 1808, was by a tax assessed upon the polls and estates of all who chose to belong to the society; and pews in the meeting-house were taxed as any other property, according to valuation. This method was continued until 1829, when it was exchanged for that of voluntary subscriptions, which continued till 1857, when a plan was adopted by which a part of the whole sum voted to be raised is assessed upon the pews, and the remainder raised by subscription. Much may be said in favor of each of these methods, and in the opinion of some, each is open to objections; and perhaps the best method yet remains to be discovered. If so, until that discovery be made, it is only needful that the considerate and conciliatory spirit of the fathers, be cherished by the children, to insure all concerned against any great hardship or injustice in the matter.

At the commencement of 1831, Mr. Miltimore being indisposed, and somewhat enfeebled by age, Mr. John C. March was invited to assist him in his ministerial labors; and a formal engagement was soon made with him to continue this assistance for one year; before the expiration of which, the church having already taken action, the society voted to concur with the church in extending a call to Mr. March, to settle in the ministry as colleague



of Rev. Mr. Miltimore. The call was accepted, and Mr. March was installed March 1, 1832. The sermon on the occasion was preached by Rev. Dr. Dana. The venerable senior pastor continued to preach occasionally as long as his increasing infirmities permitted, and at length, March 23, 1836, he fell asleep in the midst of a loved and loving people.

At the decease of Mr. Miltimore, Mr. March became sole pastor, and continued such until the Great Head of the church called him also away to a higher service, September 26, 1846.

At a meeting of the society, May 5, 1847, it was voted, in concurrence with the previous action of the church, to extend a call to the present pastor ; who having accepted the same, was ordained August 18, of the same year ; the ordination sermon was preached by the late Prof. B. B. Edwards, of Andover. By the incorporation of West Newbury as a separate town, in 1819, the name of the parish was again changed, and it was thenceforth called "the Second Parish in Newbury," until in 1852, when, being annexed to Newburyport, it chose to be denominated "The Belleville Congregational Society in Newburyport," which name was legalized by a special act of the legislature in 1853.

During the entire period of its revived existence since 1808, this society has been united and prosperous, having known little of those inward strifes and dissensions which have too often disgraced and enfeebled similar bodies. Of those connected with it as active members before the change in 1808, there are no survivors ; and of those whose names are appended to the petition for the first

meeting in 1808, none remain with us, and but here and there one of those who took any active part in its affairs fifty years ago. But it becomes us who have entered into their labors, to hold in grateful remembrance those who in this part of the town reëstablished the gospel ministry, and the public worship of God.

## II. THE PROPRIETORS OF THE HOUSE.

The parish, as such, built and owned the first house, as was, I believe, the universal custom in the early history of the country. But in time, it came to pass that a body of proprietors, distinct from the parish or society, in many instances erected and were the sole legal owners of the house of worship. This practice was once quite prevalent, but is fast disappearing. Seldom in this vicinity is a church-edifice thus built in our day; and in not a few cases where there was formerly a distinct body of proprietors, it has transferred its property to the society and disbanded. Experience has proved that this third body rather complicates, than simplifies the matter, and is not needed to further the great ends which the church and society have in view. The present tendency manifestly is to return to the earlier and better custom of having the meeting-house owned by the society, and so entirely at its disposal.

But with us there is an incorporated body of proprietors, distinct alike from the parish and the church, though to a considerable extent composed of members of both. By this body the present house was built and is owned, as was its predecessor, on the same site.

The first meeting was held January 8, 1807, when an

organization having been effected, it was unanimously voted to build a house of worship in this vicinity. A building committee was chosen at the same time, who having subsequently submitted a plan which was approved, proceeded to the erection of the house forthwith. It was raised in the early part of July; and at a meeting, June 22, a committee was chosen "to wait on a minister to attend the raising," according to the custom then prevalent, to have some appropriate religious service on such occasions.

The house was dedicated November 24, 1807; Rev. James Miltimore preaching the dedicatory sermon.\* The proprietors took measures to obtain an act of incorporation at the next session of the general court, and such an act was passed March 4, 1808, but was somewhat modified by an additional act the next year.

The first house, after standing less than nine years, was struck by lightning April 1, 1816, and entirely consumed, only the cushions, books, and lower windows being saved. Little could be done to arrest the flames, as most of the men were absent at the time attending the annual town meeting in what is now West Newbury.

Though sadly disappointed and somewhat discouraged by this event, the proprietors soon rallied, and in one month took active measures to build a new house. It is doubtful, however, whether they would have had the courage to begin, or the ability to carry through the enterprise so speedily, had not one of their number become responsible for at least one quarter of all the funds needed,

\* Appendix, C.

and had not a sympathizing public sent in generous contributions to aid them. The vote to build was qualified with this condition, viz: "Provided Josiah Little, Esquire, will interest himself to the amount of \$2000 in said house." Mr. Little, however, did not find it necessary actually to interest himself in the house to the full amount named, owing to the liberal donations from abroad, which amounted to nearly \$3000.

The new house was dedicated November 7, 1816, and is the one in which we are now assembled. In dimensions and general style of architecture, it is like the one that was burnt, though said to be in many respects inferior to that. It was built a little too early to embody the very great improvements which about that time began to be introduced into church architecture. It has been kept in good repair, and some slight changes have been made in it; still it is believed that the day is not far distant when it will be manifest to all, that we cannot do for our children what our fathers did for us, and promote the highest religious welfare of this community, without effecting some important improvement in our house of worship.

There are certain accessories to the church-edifice which though not procured and owned by the proprietors may be mentioned in this connection.

The bell placed upon the house in 1838, was the gift of Mrs. Sarah Little to the society. That bell was exchanged in 1852, for the larger one now in use, the expense of exchange being met by the Hon. Josiah Little.

The organ, purchased by individuals, was introduced

in 1841, and used the first time, in religious services, on Thanksgiving day, November 25.

The chapel was built in 1848, chiefly through the exertions of the ladies. It was afterwards conveyed by deed to the society.\*

The parsonage was built in 1849, by the liberality of a few individuals, and is held in trust for the use of the pastor of this church and people.†

A good understanding has always existed between the proprietors and the church and society, and probably fewer of the evils resulting from the existence of this third body, have been experienced here, thus far, than in most places where the experiment has been tried.

### III. THE CHURCH.

The old church on "the plains" seems to have become extinct; but precisely when, and in what manner, cannot probably be determined. Its records are nearly all destroyed, and no list of its members is known to be in existence. Who the members were who survived its dissolution and what became of them, I am unable to say, except in a single instance soon to be mentioned.

And there is not a little obscurity hanging over the origin of this church, as well as over the last days of its predecessor. No record was made, or none is to be found, of the preliminary meetings, nor of the meeting at which it was formed. On the first leaf of the church book of records is the following entry in the handwriting of Rev. Mr. Miltimore. "In the months of March and April,

\* Appendix, D.

† Appendix, E.



in the year of our Lord 1808, a number of individuals belonging to the Fourth Parish in Newbury, met once and again for the purpose of collecting and organizing a church of our Lord Jesus Christ. After repeated and solemn consideration, conference, and prayer, they formed themselves into a Christian church, by explicitly renewing the dedication of themselves to God in the engagements of a church state, by expressly covenanting with one another for an obedience to the Lord in the ordinances of the gospel, and deliberately subscribing with their hands to the terms of a covenant in which they agreed to unite." \*

In view of this statement certain questions arise. 1st. What is the precise date of the formation of this church? The statement says, "in the months of March and April;" but it must have been on, or prior to, the 2d of April, for on that day there was a meeting of the church, acting in its organized capacity, doing business, and even extending a call to its first pastor. I find no means of fixing the date of its organization, more definitely than this. It was either the latter part of March, or the first or second day of April. 2d. How was the church organized? The above statement says certain persons "formed themselves into a Christian church." But how? With or without the aid of an ecclesiastical council? There is no trace of a council called for the purpose, anywhere to be found; and it seems almost certain that there was none, and that the church was strictly self-organized. 3d. Why was this course pursued? According to Congregational

\* Appendix, F.

principles those persons were undoubtedly competent to form themselves into a church, but Congregational usage would hardly justify them in doing so under the circumstances. Did they then have at all the idea that they were reviving an old church rather than forming a new one? and was this the reason for not calling a council? There is no evidence that this was the case. Such a course might have been adopted had they so chosen. Of their number there was one surviving member of the old church,—Mrs. Abigail Little; and she was the only member of that church then residing within the limits of the parish. She might, therefore, have called herself the Fourth Church in Newbury, and as such, might have received the other eight persons on profession of their faith, none of them having previously been professors of religion. This I say, might have been done without violence to the theory of Congregationalism; and in that case, this church, like the society, would have been nearly a hundred years old. But there is no evidence that this was done, or was at the time thought possible. Every allusion to the transaction implies that it was the organization of an entirely new church.

Regarding that point then as well established, we have the singular fact that here is a church organized without the aid of a council, contrary to the almost universal custom of that day, and that too when only one of the organizing members had ever before belonged to any church.

Leaving now the origin, I turn to the subsequent history of this church. And it will be most convenient to divide that history into three periods, corresponding to the ministry of its three pastors.

The first period, from the installation of Mr. Miltimore, to the ordination of Mr. March, embraces twenty-three years and eight months. The little church when organized, at once entered upon its appropriate work. Perfect harmony characterized all its early movements. Minor differences were merged in an enlarged spirit of charity. No discordant note was heard within it, or, if heard then, not the faintest echo of it has reached our ears. The divine favor rested upon it. Additions were from time to time made, both by letter and profession. In a memorandum made by Mr. Miltimore, he says, that from the time of his installation "down to the completion of the third year, I do not recollect that so much as one month passed without being called to visit anxious inquirers." But from that time for some years, there appears to have been no special religious awakening among the people. And he adds, "For a long time, ah! how long, have I been required to labor almost in vain? While my bowels were yearning, from year to year, over the beloved people of my charge, I learned in part, what the poet means, who said—

‘Who can describe the thrilling pain  
That faithful pastors feel,  
When callèd long to preach in vain  
To hearts as hard as steel.’”

But there came at length a happy change, and he could write, "Now I bless God who has taught me to enter into the meaning of the same poet when he asks,

‘Who can describe the pleasure felt  
When hearts of steel begin to melt.’

Early in the autumn of 1827, the interesting fact was announced to me that certain persons in different parts of the parish were seriously impressed, and anxiously awake to the concerns of their souls and of vast eternity. But though the subjects of religious excitement were unconnected and distant from each other, the impressions on several individuals were wellnigh simultaneous; a fact this, authorizing the conclusion that the impressions thus realized must have resulted from the agency of the Spirit of God, the adorable Author of all good in human souls. It is certain the excitements cannot be ascribed to human sympathy; for they occurred amid solitary musings, when no two individuals were together. From that commencement the Lord has still been doing his own work in his own way. The progress has been gentle, gradual, and silent; but I hope, I trust, I indeed believe, not the less efficacious, sure, and certain. To have knowledge of the case of a little band of precious souls, who, it is believed, were under deep convictions, and heartfelt solicitude, was as life from the dead. O how did my heart leap for joy, when I saw some of my dear people opening their eyes to the light, and their ears and their hearts to the truths of God."

As the first gathered fruit of this revival, seven young men, the next February, were received to the church. Several others were subsequently received, and a new impulse was then given to the cause of religion, which was never wholly lost.

In a little more than three years, another and yet more copious outpouring of the Spirit was granted to cheer the heart of the aged pastor. The years 1831 and 1832

are memorable for the revival of religion which extended to most of the churches in New England. This church shared largely in the blessings of that revival. There were quite a number of cases of conversion during the summer of 1831. The interest continuing, a "protracted" or "four days' meeting" was held in this house in the month of November. From the private journal of a member of the church, I am permitted to make the following extracts:—

"November 19. The results of the extraordinary means of grace which have been used in this place the four days past, closing last evening, I trust will be most glorious. About one hundred remained for inquiry after the last evening service. How many of them belong to this society, we cannot now tell, as many came in from parishes around us. It was truly delightful to see among them very many of our middle aged and young men, some of whom had not only been indifferent, but opposed to the religious awakening. The exercises of this week have been peculiarly solemn and interesting. This church has appeared to feel its responsibility, and many of its members have truly wrestled with God for his blessing on these meetings. The prayer meetings between the ringings of the bell, morning, noon, and evening, have been interesting and profitable. We believe God has, in answer to prayer, granted his abundant blessing on these solemnities."

During the year 1831, thirty-six were added to the church, all by profession. It was the year in which Mr. March, before his ordination, labored here as an assistant of Mr. Miltimore. In his letter accepting the call of the



church, he thus alludes to the revival of this year : “ The deeply interesting scenes and events which during the last year have characterized my connection with you, have served to attach me to your society and to your interests with bonds of no ordinary endearment. When I look back upon the delightful changes which I have been permitted to witness in neighborhoods, in families, and in individuals, since I first came among you,—when I reflect how often I have been called to point the trembling, anxious, and convicted sinner to the Lamb of God which taketh away the sins of the world, and to listen to the joyful declaration of those who have told me that they had found the Saviour precious to their souls,—when I consider how many have been induced to give themselves away to the Lord, and to his church, in the bonds of an everlasting covenant,—when I recollect the deep and thrilling interest with which our numerous meetings for public and private worship have been attended, and thus have been constrained to feel and acknowledge that surely the Lord has been in this place,—I seem furnished with so many powerful and affecting motives for consenting to form with you a more intimate and sacred relation, than that which has hitherto existed between us.”

The whole number of admissions to the church during the active ministry of Mr. Miltimore, was 110, exclusive of the original members.

A few miscellaneous facts belonging to this period may here be mentioned. For nearly three years after its formation, the church had no deacons. Mr. Josiah Little officiated in the distribution of the elements at communion. January 17, 1811, Mr. John Balch and Mr. Moses Little

were chosen deacons. Dea. Little retained the office till his decease in 1857. Dea. Balch resigned May 2, 1831, and on the 8th of the same month Mr. Josiah L. Atkinson and Mr. Benjamin Davis were elected deacons of the church.

The Lord's Supper has, from the beginning, been observed monthly by this church. For one year it was observed on the first Sabbath in each month; when the time was changed to the last Sabbath, and so remains.

The early mode of admitting persons to the church was not precisely the same as now. It was left optional with candidates to present an oral or written relation of their religious experience, but neither was required, nor commonly presented. The pastor had private interviews with those who signified to him their wish to unite with the church, and in case he was satisfied, they were propounded. When he wished, he had "full liberty and right to call in one or more of the brethren to consult and advise with him." The whole responsibility of examining and propounding candidates was thus with the pastor. The vote of the church upon the admission of those who had been propounded "a convenient time," was taken in the public assembly on the Sabbath.

The old "half-way covenant" scheme was retained by Mr. Miltimore throughout his ministry; but was dropped by his successor, so far as appears, without any action of the church. The Sabbath School was established in connection with this church in 1817.

A weekly lecture was early established by the first pastor. Prayer and conference meetings were generally held at private houses. One prayer meeting, still sus-

tained, and almost coeval with the church, deserves special mention. I refer to the female prayer meeting held every Friday afternoon. It was established in 1808, and for fifty years a few devout women, mothers in Israel, have, without interruption, met from week to week, to implore the divine blessing upon this church and people. Who can estimate our indebtedness to this persevering band of praying sisters? One of the original members of it still survives, and until quite recently, has been able to join the loved circle and lead in their devotions.\*

For a brief sketch of the life and character of the first pastor of this church, I am indebted to the manuscript sermon, preached at his funeral, by his colleague and successor. Rev. James Miltimore was born in Londonderry, N. H., January 4, 1755. At the age of sixteen, he connected himself with the Presbyterian church in his native town; graduated at Dartmouth College in 1774; studied theology with his pastor, Rev. Mr. McGregor; was settled at Stratham, N. H., in 1786, where he continued till about the time of his settlement over this church. "As a *minister* he was faithful and laborious. He seemed to feel that all his time and all his talents should be devoted to the great work in which he was engaged. It might literally be said that he was 'instant in season and out of season.' It is believed that few men have performed a greater amount of ministerial labor." "As a *preacher* he enjoyed, for a considerable portion of his life, a high degree of popularity. His appearance in the pulpit was dignified and solemn, and

\* Mrs. Ann Harris, now in her 98th year.

his manner remarkably impressive. He spoke as one whose heart was deeply penetrated with the truths which he uttered. Few men have probably excelled him in those external qualifications which are calculated to rivet attention and command respect." "As a *man* he was remarkable for the mildness of his disposition, and for all those amiable traits of character which are calculated to conciliate affection. No man perhaps ever entered more deeply into the feelings of others. His heart, like that of his divine Master, seemed to be made of sympathy and love. The delicacy of his sentiments and feelings manifested itself in his outward demeanor. His politeness was something more than the mere external grace of the man who wishes merely to attract applause; it was the unstudied, spontaneous, genuine politeness of the heart. His social qualities were of a superior order. He had a high relish for the pleasures of friendship." "But it is as a *Christian* that his character shines with its brightest and most attractive lustre. In the highest sense of the expression, he was a good man. His piety was not loud and ostentatious. It rather resembled the deep broad river which flows calmly and silently along, than the noisy but shallow brook. No object seemed to be nearer his heart than the advancement of the Redeemer's kingdom and the salvation of immortal souls. It was delightful to observe during the last few years of his life, how his piety seemed to outlive the powers of his mind and to triumph over the decay of nature. When he could scarcely recognize the members of his own family, he could think and speak of Jesus." Of the truthfulness of this portraiture there are yet many liv-

ing witnesses. Verily, "the memory of the just is blessed."

The ministry of the second pastor of this church, Rev. John C. March, reckoning from the date of his ordination to that of his death, covered a period of nearly fourteen and a half years. As already stated a powerful revival of religion was enjoyed in connection with his labors the year previous to his ordination. This revival extended into the following year; during which there were fifty-five admissions to the church. And the ministry thus richly crowned with the divine favor, at its commencement, was an eminently successful one throughout.

In the spring of 1834, another season of refreshing was enjoyed. After there had been for some time indications of increasing religious interest, another "protracted meeting" was held in this house, commencing on the first Tuesday in June and continuing through the week, and resulted in the hopeful conversion of a considerable number of persons, and in the greatly increased activity and exemplariness of professing Christians.

Again in the spring of 1842, there was a very extensive revival of religious interest among this people. Meetings were held fifty evenings in succession. A few extracts from the private journal already referred to, will indicate the character and progress of the work. "February 6. The services to-day have been solemn and impressive. The whole congregation seemed to listen with the deepest attention. I felt that the spirit of the Most High was moving in the hearts of the people,—sixteen young persons at the inquiry meeting." "February 14. An inquiry meeting; more than forty present." "Feb-



ruary 25. A day of fasting and prayer. The church renewed their covenant vows by standing in the presence of the congregation while the covenant was read by our dear pastor." "March 5. This is a week long to be remembered. Twenty-five (it is hoped) of this dear people have been born into the kingdom of God's dear Son. Our meetings have been crowded and inquirers numerous." "March 12. Meetings have been held every evening this week. I should think one hundred and fifty had remained as inquirers, from the age of ten years to that of threescore and ten." "March 19. A general inquiry meeting this evening, nearly one hundred present."

As the immediate fruits of this revival, about thirty were gathered into the church that year, which for some reason, was an unusually small proportion of the whole number of hopeful converts. It is quite probable that the unhealthy excitement attending the rise of what was called "Millerism," had an unfavorable influence on the revival of '42, and to some extent vitiated its results. The whole number of admissions to the church under Mr. March was one hundred and fifty-five.

Aside from the revivals, but few events in the history of the church during the period we are now considering, seem to call for special notice. In 1840, Mr. March spent six months travelling and visiting places of interest in Europe. The pulpit was supplied during his absence by the late Rev. George P. Smith, of Worcester. November 11, 1841, A. W. Miltimore was elected to the office of deacon.

With the life and character of Mr. March, I am unfortunately less familiar, than most of you who had the

privilege of knowing him as friend and pastor. He was born at Newburyport, October 9, 1805; graduated at Yale College in 1825; united with the First Presbyterian Church in this city in June 1826; pursued his professional studies at the Theological Seminary at Princeton, N. J.; was licensed to preach in 1829; and after having preached temporarily in various places, began his labors here, as already stated, in 1831. The following sketch is by the hand of that venerable father in the ministry whose own life will so soon call for the biographic pen.\*

“As a *preacher* of the gospel, Mr. March was greatly and justly esteemed. His sermons were not mere cool and general discussions of Christian doctrine. Nor were they flighty and superficial addresses to the imagination and the feelings. They were animated and occasionally they were impassioned. Yet they were luminous and instructive too. They dwelt mainly on those doctrines by which Christians are nourished, quickened, and comforted; and sinners awakened, converted, and saved. They judiciously placed the stress of religion where the Scriptures place it. Proceeding obviously from the heart they were apt to reach the conscience and the heart. Hence it was, that while they were *generally* acceptable, they were most highly prized by the most serious and the most judicious.”

“He was a devoted and affectionate *pastor*; prompt at the call of duty; punctual to every engagement; solicitous to detect and to cherish any serious impressions among his people; watching for their souls, as one that must

\* Rev. D. Dana, D.D.

give an account. His addresses to the sick and the dying, the bereaved, the awakened and inquiring, exhibited that union of fidelity and tenderness, of discrimination and sound judgment, which was calculated to give them force and secure for them the best effect." "On the whole, Mr. March established for himself, with the judicious and candid who knew him, the character of a good minister and a good Christian ; a sincere friend to God and man ; to society and its best interests ; to his country and his species. He was a tender husband and an affectionate father, a kind neighbor, and a faithful friend."

This I am sure is but a copy of the living picture of the man, still fresh in the hearts of many who hear me. "Blessed are those servants whom the Lord, when he cometh, shall find watching." \*

Of the ministry of the present pastor, extending over a period of eleven and a quarter years, but little need be said, as the events of it are fresh in the memory of all. Of its personal experiences, its labors and trials, its encouragements and discouragements, its joys and hopes, I could speak out of a full heart, but forbear, simply saying that I have ever esteemed it a fortunate circumstance that, in entering upon the work of the ministry, I was permitted to build upon so good a foundation, and to enter into the labors of two so able and excellent predecessors.

My ordination called forth a remonstrance from two members of the council, and caused a slight breeze of theological controversy, both of which it is believed were harmless, so far at least, as regards this church and its

\* Appendix, G.

pastor. Whether my doctrinal views, essentially the same to-day they were then, are "subversive of the gospel of grace and a denial of the faith once delivered to the saints," you who have sat under my ministry from the beginning, are surely competent to judge.

These years, in which it has been my privilege to labor with you in the gospel, have not been wholly unattended with tokens of the divine favor. In the spring of 1852, there was a pleasant state of religious interest among this people. No extra meetings were held, but for several weeks the awakening and converting influences of the Holy Spirit were granted. About twenty, it is hoped, then began a Christian life, most of whom were heads of families, and soon connected themselves with the church and have to this day "professed a good profession before many witnesses." With two or three exceptions, all who were then acknowledged inquirers, soon began to indulge the Christian hope.

In the fall of 1856, there were favorable indications of a general revival, but after the hopeful conversion of some ten or twelve, these encouraging signs disappeared.

And what shall I say of that recent and most precious work of grace which has so gladdened our hearts and strengthened our hands? The time has not yet come for transferring more than a few of its leading facts to the page of history.

The first indications of special interest were apparent towards the close of January. The first extra meeting was held in the chapel Thursday evening, February 11th. From that time for nearly three months, meetings were held in the chapel four or five evenings in a week, and



were generally thronged. The number of inquirers increased from week to week, until I had upon my list, the names of nearly one hundred and twenty persons. More than eighty of these have expressed a hope in Christ, though in some cases, we fear it is not what the apostle calls "a good hope through grace." During the summer, sixty-one have united with the church, and others it is hoped, will ere long follow their example. This revival has, it is believed, as should be the case with every true revival, brought the church up to a higher plane of spiritual life and efficiency, from which God forbid that it should ever recede.

The whole number of admissions to the church during the present ministry is one hundred and forty-seven. Never before was its membership so large as it is at present, and never were its obligations to let its light shine, and to be a power for Christ in the world, so great as at this moment.

November 7, 1857, Mr. John P. Pearson and Mr. Wm. J. Currier were chosen deacons.

There are a few points of general interest relative to this church which should be adverted to before concluding this discourse.

Its form of government is, and always has been, strictly Congregational. This form was not adopted traditionally, but by deliberate and decided preference. There manifestly must have been inducements presented to the original members, to adopt either the Episcopal or Presbyterian form; but they having seen, and had some experience of, the workings of those systems, strongly preferred to be Congregationalists. It is related of the only



one of the original nine, who had previously been a professor of religion, that when the proposition was made to her to unite with others in forming a new church, she expressed a willingness to do so only on condition that it should be a Congregational church. But while the founders of this church were thus decided in their Congregational preferences, they were animated by no narrow, exclusive, sectarian spirit, as is evinced by the fact that the man of their unanimous choice for their first pastor, was, both by education and ecclesiastical connections, a Presbyterian ; and the same was true of the second pastor also. It is the very genius of Congregationalism to be thus Catholic. Its most fundamental principle is that each local church is competent to manage its own affairs in its own way. While by virtue of its scriptural simplicity, its flexibility and democratic nature, it claims to be better calculated than other forms, to answer the great ends of church government, it cheerfully extends the right hand of Christian fellowship to churches differently constituted, provided they hold the Head, which is Christ, and are built upon the foundation of the apostles.

The Confession of Faith and the Covenant, adopted by this church at its organization, remain unchanged. They are thoroughly Evangelical, and were doubtless drawn up by the first pastor ; although the covenant is based upon, and a considerable part of it, adopted verbatim, from one given in Cotton Mather's *Ratio Disciplina*, and which was in common use in the early part of the last century. Punchard says of it, "It presents an excellent model for the substance of these important instruments."

In doctrine and polity then, this church stands upon

the true Puritanic, and as we believe, Apostolic, and Scriptural foundation. By a history of fifty years, it has tested that foundation and is satisfied with it, and is confident that the gates of hell will never prevail against it.

During these fifty years, many and great changes have taken place in the families composing this church and society. Several families have become extinct and many have removed to other places. According to the list of deaths kept since 1830, the average number per year, has been a little more than fourteen. If there had been the same average previously, then more than seven hundred have passed from us into eternity. How eloquent is that long roll of the dead! What a world of sufferings and infirmities of body, and of anxieties, fears, and sorrows of heart, does it represent! What an array of sick chambers, desolate homes, mourning parents, children, husbands, wives, neighbors, and friends rise up before the mind, as the eye glances over this record of mortality! Scarcely one of these fifty years has passed, without placing the fatal star against some names on the list of this church. Many have thus left the earthly for the heavenly communion. The young, with their vows yet fresh upon them, have gone to enjoy perpetual youth. Those who were in manhood's prime, bearing the heat and burden of the day, have gone to participate in the nobler activities of the church above. The aged, whose hoary heads being found in the way of righteousness were crowns of glory here, have gone to wear more glorious crowns in that brighter world on high.

But the names of these departed ones stand on our roll of members—each a witness still for Christ. And in

what more honorable association can any name stand, than when found on the catalogue of a Christian church? There is no higher and nobler earthly record. And when worthily written there, it is also written in the Lamb's Book of Life. The tablet of every true church is one leaf in the great Family Register of God. Who, dying, would not choose to leave his name inscribed there, rather than on any mere record of earthly fame?

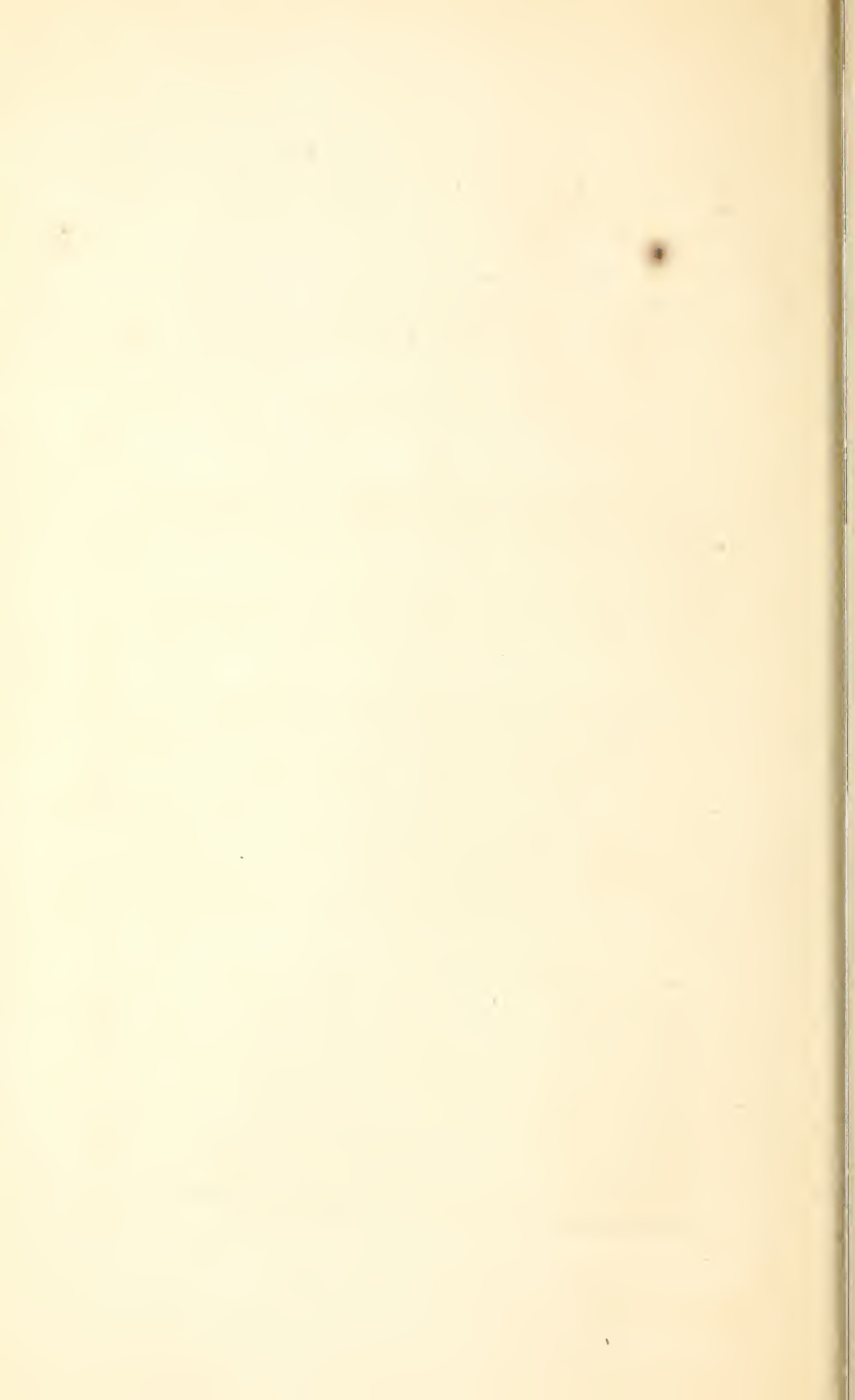
As we look over the catalogue of this church, and see the names of the living and the departed intermingled, we can but feel that all still compose but one church.

“The saints on earth, and all the dead,  
But one communion make.”

Are not the sainted members of this church one with us to-day, ready, in view of all the way in which the Lord our God has led us, to join with us in one loud, triumphant doxology to Father, Son, and Holy Ghost!

But turning now from the past, who shall cast for us the horoscope of the future? We have traced the events for the half-century just closed,—who can foretell the events of the half-century which has just opened? On the centennial anniversary of the formation of this church, what will be the character of those chapters which will have been added to her present history? What precious seasons of revival will have been recorded? What new names will have been enrolled on the list of members? But then another voice than mine will address another audience than that which here listens to-day. Ere then most of us will be mingling in far other scenes; but where, O where! God in his infinite mercy grant that

having fought the good fight and kept the faith, we may all in his own good time be transferred from the church militant to the church triumphant. And I doubt not but then, as now, this particular branch of Christ's church will be especially dear to our hearts. This scene of our early vows, and hopes, and fears, and conflicts, and victories,—how will precious memories of it serve to enrich our heavenly experiences ! The Lord continue to bless this church evermore, and to be a light and a glory in the midst of it ; and we will all say of this our Jerusalem, “Peace be within thy walls, and prosperity within thy palaces.”





## APPENDIX.

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A. p. 8.

“Whereas, we the Subscribers, Members of y<sup>e</sup> Old Church, and of Several other Societies in Newbury, yet living in y<sup>e</sup> Easterly and South-erly Parts of the Second Parish, and Westerly part of the Third Parish in Newbury, Do hereby agree to Imbody ourselves into a Society, and to Improve the said old Church for the Public worship of God, in the Dis-senting way (as is commonly called) if we should obtain the Parish Pro-posed.

And if we Should not Like the Church for the Purpose above said, We Do Hereby Covenant and agree to build a Meeting House. Said House shall be built in manner and form according to y<sup>e</sup> Instructions that may be given to a Committee who may hereafter be Chosen By us to Effect the Same. And that we will Pay towards the Building thereof, the Sev-eral Sums to which we have affixed our Respective Names, Said Sums to be in Cash or Materials to the Acceptance of the said Committee.

As we apprehend this is the Best means in our Power, for Promoting Peace, Love, and Unity, and for y<sup>e</sup> upholding Religion among us. Wit-ness our Hands this 21st Day of May, A. D. 1760—at Newbury, &c.

	£	s.	d.		£	s.	d.
Jonathan Moulton	3	0	0	Stephen Little	26	13	4
Sarah Bartlet	1	4	0	James Bayley	13	6	8
Mary Moulton	1	4	0	Moses Little Jun <sup>r</sup>	26	13	4
Thomas Bartlet	4	0	0	Francis Brown	13	6	8
Parker Bartlet	3	0	0	Peter Merrill	6	13	4
Stephen Moulton	8	0	0	Moses Merrill	3	0	0
Ebenezer Davis	1	1	0	Thomas Bartlet Ju <sup>r</sup>	20	0	0
Moses Jackman	3	10	0	Jo <sup>s</sup> . Hall Bartlet	6	13	4
David Jackman	3	10	0	Love Bartlet, alias Lunt	3	0	0
Thomas Bartlet	13	6	8	Seth Bartlet	7	6	8

	£	s.	d.		£	s.	d.
Moses Little	13	6	8	Nathan Chase	13	6	8
Peter Ordway	13	6	8	Ichabod Atkinson	6	0	0
Stephen Ordway	13	6	8	Moses Bartlet	6	0	0
Daniel Merrill Jn.	3	0	0	John Chase	4	0	0
Sam'l Bartlet	8	0	0	Amos Rogers	3	0	0
Joshua Sawyer	3	0	0	Nath'l Davis	1	0	0

(The original document of which the above is a copy is now in my hands.)

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B. p. 8.

(Extract from the manuscript records of the proceedings of the General Court of Massachusetts, under date of April 17, 1761.)

“ The committee appointed the 10th inst. on the petition of Moses Little and others, of Newbury, praying, as entered 3rd of January last, to be erected into a distinct parish including all the lands within the following lines, viz.—beginning at the northeast corner of Mr. Moses Moody's land by Merrimack River, thence by the said Moody's land on the southerly side to the county road, thence eastward to Toppan's Lane, and down to the westerly end of the said Lane, thence up a strait line to the southeast corner of Francis Brown's land to the South Way so called, thence westerly by the said way to the southwest corner of the Second Parish, thence by said parish to Stephen Sawyer's land on the northerly side, thence by said Sawyer's land to the road nigh his dwelling-house, thence to John Rogers' Milldam, thence to the mouth of Artichoak River at the River Merrimack, together with Capt. Stephen Ordway and his estate.—Reported in favour of said petition with some exceptions.

(Signed.) Sam'l Watts—per order.

In council read and accepted and therefore resolved and ordered that the Prayer and Petition be granted and that the Petitioners and all the lands within the lines herein mentioned, together with Capt. Stephen Ordway and his estate be erected into a distinct parish, excepting the following persons, viz. Edward Toppan, Sam'l Cook, John Poor, Mary Morgaridge, Elizabeth Pilsbury, Wm. Weed, John Downing, Joseph Downer, Andrew Downer, John Rogers, junior, Peter Rogers, and Abiel Rogers,

who with their lands adjoining their dwelling-houses are exempted, and that said Petitioners be and hereby are invested with all the powers and privileges of other parishes in this Province.

In the House of Representatives  
read and concurred.  
Consented to by the Governor."

C. p. 20.

From "The Newburyport Herald," Nov. 26, 1807.

"DEDICATION."

"On Tuesday last, the Meeting-House on High St., Newbury, was dedicated to the solemn worship of God. At 12 o'clock a procession was formed consisting of the Ministers of Newbury and Newburyport, the Committee, Parishioners, and Proprietors for building the House, the Carpenters and Joiners that executed the work, the Singers from the Societies in Newburyport, accompanied by the Newburyport Band of Musicians, moved from the house of Josiah Little, Esq., to the Meeting-House, where the Rev. Dr. Spring opened the exercises with an appropriate and solemn prayer; the Rev. James Miltimore (formerly of Strat-ham) delivered a peculiarly interesting discourse from Gen. 28: 16, 17, with all that energy and pathos peculiar to him; and was attended with an unusual Solemnity. His ideas were happily calculated to arouse the feelings of every person present, and to leave an impression that 'surely the Lord was in this place.' After which the Rev. Nathaniel Noyes, of Southampton, made the concluding prayer. The Singers, composed of members from the respective Societies of Newburyport, under the more immediate care of Mr. Charles Woodman, accompanied by the Band, performed the pieces selected for the occasion, in a truly elegant and masterly style. The strictest order and harmony was observed throughout the day, which reflected the highest honor on the Proprietors and all that were present."

## D. p. 22.

The cost of the Chapel, including the land on which it stands, was \$1800. The land was the gift of Josiah L. Hale, Esq. By this addition the quadrangular shape of the church grounds was destroyed, but was subsequently restored by another addition, in the rear, donated by a gentleman, not a member of the Society, Jacob W. Pierce, Esq.

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## E. p. 22.

The cost of the Parsonage House and Land was about \$4000, for defraying which the Society is under obligation to

The Family of the late Thomas Hale, Esqr.

Hon. Josiah Little,  
 Mrs. Mary Greenleaf,  
 Mrs. Sarah W. Hale,  
 Col. Eben. Hale,  
 Mrs. Sarah Little.  
 Dea. A. W. Miltimore.

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## F. p. 23.

The original members were nine in number as follows:—

Abigail Little,  
 Josiah Little,  
 Sarah Little,  
 Matthias Atkinson,  
 Abigail Atkinson,  
 John Atkinson,  
 Lydia Atkinson,  
 Amos Atkinson,  
 Anna Atkinson.

G. p. 35.

The following is a copy of the inscription on the Monument erected at the grave of Mr. March, by his parishioners.

(Front.)

"IN MEMORY

OF

REV. JOHN C. MARCH,

Born at Newburyport, Oct. 9, 1805,

Graduated at Yale College, Sept. 1825, & at the

Theo. Seminary, Princeton, N. J., 1829. Ordained

Associate Pastor, with the Rev. James Miltimore, in

Newbury, Belleville, March 1, 1832.

Died Sept. 26, 1846.

Æ. 41 years."

(Back.)

"*Docuit faciendo.*"

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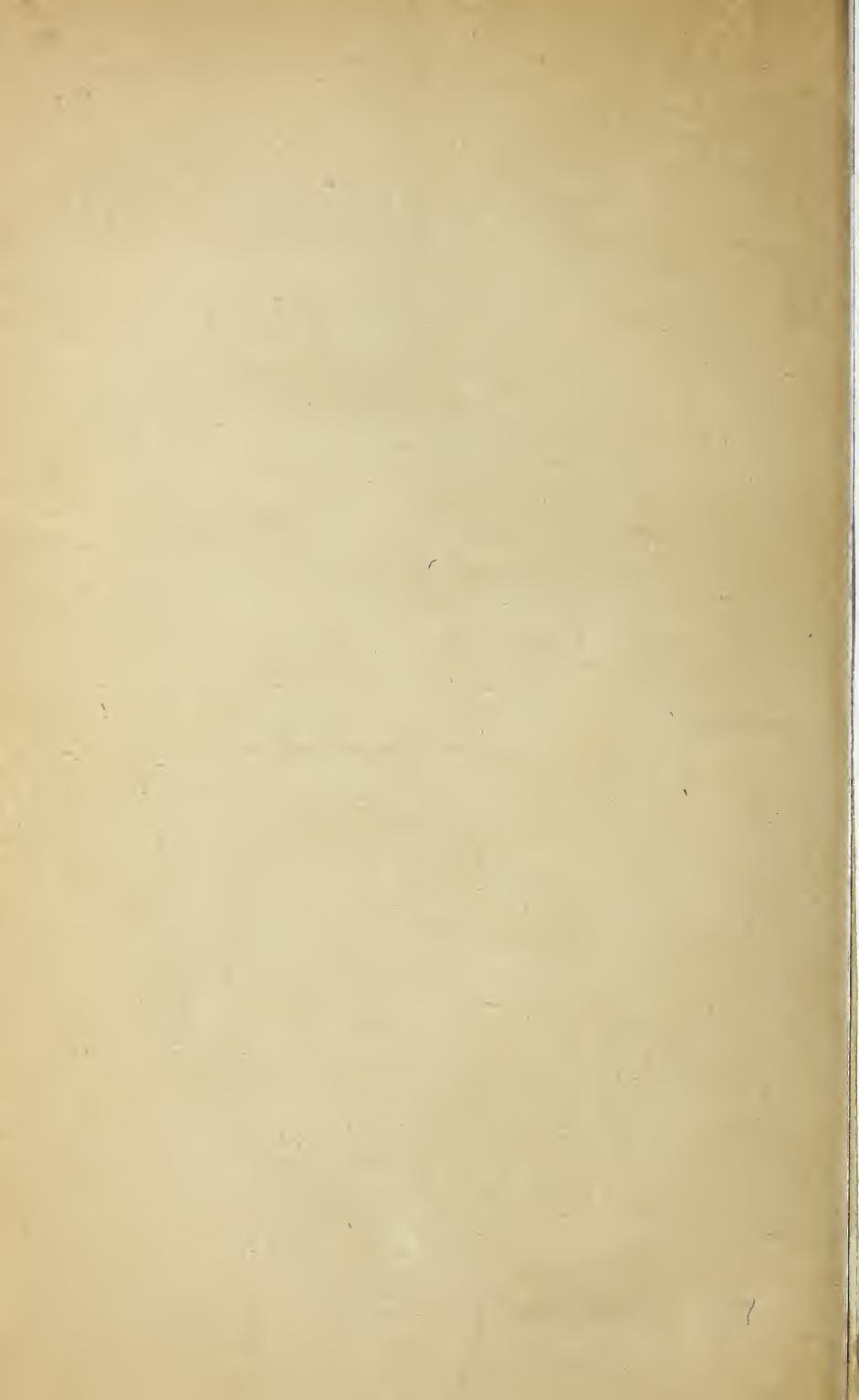
(Right Side.)

“ The proofs of his ministerial fidelity were,  
     the tears of his people ;  
     of his social virtues,  
 The confidence of his friends ;  
     of his earnest piety,  
 The approbation (as we trust)  
     of his God.  
     O passenger  
 see here the instruction of the  
     Pulpit  
 confirmed by the solemnities of the  
     Tomb.”

(Left Side.)

“ As a Christian  
 He was strong in faith and hope,  
 Distinguished for equanimity in his feelings,  
 and consistency in his conduct.  
 This monument  
 is erected by his people as a token of their affection to  
     a beloved Pastor.”











**The HF Group**

Indiana Plant

**112123 B 96 00**



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